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To what extent and in what manner Hammurabi made use of earlier codes in compiling his laws is at present difficult to decide. That he did so is to be presumed, and there are indications of the existence of such codes. He employed a legal phraseology which had become traditional in his time, and he may well have incorporated previously existing laws with little or no change of wording. It is unlikely that before his time there had been a uniform code of laws in force throughout all Babylonia. Hammurabi's great political achievement was the union of all Babylonia under a single monarchy, and its consolidation into a homogeneous whole. It seems, therefore, highly probable that he conceived the plan of replacing the conflicting laws of the individual states by a universal system which should be in force everywhere in his dominions. As the political organization which he created endured down to the time of the Persian conquest, so his code of laws remained the basis of Babylonian and Assyrian law until the fall of both empires.

Indeed, it had a far wider sphere of influence. An intimate connection is conclusively shown between this Babylonian code and the legislative codes which appear in the Bible; and it is striking that the parallels are most numerous and definite in the Book of the Covenant (Exod. 20: 22—23: 33), the oldest of the several biblical codes. It is not too much to say also, Professor Johnston adds, that the code of Hammurabi has had its effect upon the legal systems of the present day.

Tree-Worship in the Old Testament.

Rev. R. B. Taylor, of Aberdeen, Scotland, contributes an interesting article to the *Expository Times* for June on the "Traces of Tree-Worship in the Old Testament." There are many evidences, he says, that customs connected with tree-worship have been universal in Europe. If this is true where moisture and vegetation abound, we can well understand that in a land like Palestine, where trees were few, the worship paid to them was real and accentuated. The land around a spring green with vegetation was called "Baal's land." It was held sacrosanct, and the trees themselves were supposed to be endowed with the life of God. Cloth and votive offerings were hung upon the trees to secure the favor of the deity. It was natural that the Israelites, as part of the great Semitic stock, would be sharers in those beliefs that we find spread over a wide area of Asia. The old Testament presents numerous traces that tree-worship was still in vogue in the earlier

centuries of Hebrew history. These evidences are of several kinds: (1) etymological, in the names given to trees; (2) in the belief that oracles were given by trees (*e. g.*, 2 Sam. 5: 23); (3) by the connection of trees with places of justice (*e. g.*, Judg. 4: 5); (4) by the Asherah, the final form that tree-worship assumed before it was rooted out by the centralization of the cultus and the heightened moral and spiritual sense of the people. The great prophets protested against the worship of the Asherah, and it was the book of Deuteronomy (621 B. C.) that gave the impulse to the rooting out of this last phase of tree-worship. Tree-worship was from this time forward recognized as something evil and offensive to Jehovah.

Assyro-Babylonian Parallels to Daniel, 5: 5 ff.

In the *Journal of Biblical Literature*, Vol. XXII, Part I, Professor J. D. Prince suggests that "in the narrative of Dan., chap. 5, we have a later distortion of an original Babylonian tale." This suggestion is based upon the fact that we have two Assyro-Babylonian records of the delivery of divine dream-communications *in writing*. One of these is found in the Annals of Ashurbanipal and, as translated by Professor Prince, reads: "On that same day a certain scribe during the night fell asleep and saw a vision; namely, on the surface (*i. e.*, the crescent) of the god Sin (*i. e.*, the moon-god) it stood written thus: 'Whosoever hath planned evil against Ashurbanipal, the king of the land of Assyria, whosoever enacteth hostility against him, to them will I give a baleful death; by the swift dagger of iron, by casting into the fire, by famine; by the destruction of the god Gira will I cut off their lives.' These things I heard; I trusted in the word of the god Sin, my lord." The same incident is alluded to in the following statement from another account: "Nebo, the universal tablet-writer, (which is) the art of his godhead, stood reading aloud the inscription of the surface of the god Sin."

The other instance cited is from an inscription of Gudea (about 3000 B. C.). Here it is related that a man appeared to him in a vision and gave him a plan on a tablet for the building of a temple. The chief difference between these accounts and the story in Daniel is that these written communications were seen in dreams, while that of Daniel is represented as coming to the king and his courtiers while in a waking state. Professor Prince says: "It is possible that the author of Daniel knew a story, according to which the last king of Babylon